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*In This Issue: Traveling Military Lodges—Their History*

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## Requiem to a Knight Templar

The good knight sleeps where the daisies nod,  
And the clover hangs its head,  
And the wild bird comes and the wild bee hums  
Above his lowly bed.  
He fought the fight—he kept the faith—  
His fame shines bright and clear,  
And his memory lives in loving hearts  
Which will hold it ever dear.

The good Knight sleeps.

The winter snow shall wrap his couch  
In a mantle broad and white,  
A spotless robe for a spotless soul  
Who has kept his armor bright;  
And the burning stars which nightly watch  
And keep guard over all,  
Shall keep the grave where the good Knight waits  
To ride at the Master's call.

NEW ENGLAND  
**Masonic Craftsman**  
ALFRED HAMPDEN MOORHOUSE, Editor  
27 Beach Street, Boston, Mass. Telephone HANcock 6690

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**MILITARY** With so much of military import appearing in the daily news, so many men of the fraternity enlisted in the armies of the Allied nations, it is natural that the subject of military lodges should be a topic of interest.

Supplementing in a large way a recent symposium on the topic, Most Worshipful Clarence R. Martin of Indiana has done a real service in the thorough way he has handled the subject of Traveling Military Lodges—Their History, the first instalment of which appears on other pages of this issue.

Today affairs press in so closely on most men that little time can be found for research but the distinguished brother from Indiana has not allowed the exigencies of a busy life to prevent him doing a first class job, which will be appreciated by all students of Freemasonry.

**TRIBUTE** An impressive gathering of Knights Templar at a dinner in Boston on May 8, complimentary to the retiring Grand Commander of Templary in the United States, testified to the esteem in which Harry G. Pollard, of Lowell, Massachusetts, is held.

The merit of this man, whose life is largely dedicated to the principles of the Chivalric Order, is well known to his thousands of friends both here in New England and elsewhere throughout the land.

Most Worshipful Melvin M. Johnson was in happy vein in his felicitous remarks. Senator Burton, who came by plane all the way from his native state of Ohio to honor the distinguished Templar, likewise was in happy mood. In fact all the hundreds present, who taxed the capacity of Boston's largest dining room, gave testimony to a worthy man whose record will stand high in future years.

**REFRESHMENT** Comes soon the day when Lodges will be called "from labor to refreshment again" and no record would be complete without an appraisal of the Work accomplished by the hundreds of Lodges hereabouts.

This record is too long to be detailed here, but it will be found in the Proceedings of Grand Lodge. There have been no particularly significant or revolutionary changes, for Freemasonry works steadily and quietly in the hearts and minds of its members, and is not for show.

Consciousness of momentous days of opportunity are evident all about. Masters and Wardens and all the other officers throughout the jurisdictions have shown

by their efforts that theirs is indeed a great responsibility: "to set the Craft at work and give it necessary instruction" and now that the summer solstice approaches they may look back on a season of meritorious accomplishment.

It is only by the continued application of those priceless privileges afforded to the average Mason and observance in his daily life of the precepts set before him that Freemasonry can be made to flourish.

Wrapped up as it is in the work of creating a better world Craftsmen everywhere, and especially here in New England where American Freemasonry had its beginnings, will seek ever and always to carry the torch of Light into the dark recesses revealed in a passionate day and age, so that the Temple may be kept strong and true and be a beacon light.

**AFTER** Continually we shall hear more and more about the days "after", meaning of course those days when people will expect to again participate in peaceful pursuits and the strains and stress and hideousness of war will, it is hoped, be but a memory.

In the rebuilding of the structure of civilized society to which Nazi madness has dealt such cruel blows, the labors and best thoughts of all believers in something more than isolated nationalism will be necessary. The task facing the world is truly colossal—of a nature hitherto undreamed.

The Masonic fraternity, embracing as it does a body of men numbering several millions, forms a cross section of the community as important in a great many respects as any other. Freemasonry, while free from politics in the narrow sense of that term, yet has a policy. Simply stated it is the aspiration and ambition to create a "brotherhood of man under the Fatherhood of God."

We have seen to what lengths those nations have gone which have forsworn fealty to the Divine and placed all their faith and much of their future in material means—and now we are beginning to see the fruits of the opposite ideology—the spiritual concept. Free men and free spirits can never be destroyed and Free Masons who have the right view of their own fraternity likewise can do the world great service.

Indeed it would be grossly satirical not to follow the dictates of Masonic conscience; in better keeping with the essential rather than episodic creed of Nazi strictures upon democratic freedom.

As Freemasons we are well aware that we often fall short of our ideals and that we have a long road to travel before we can make them prevail; our immediate task is to keep them alive, and we cannot shirk it. To the dedication of this task lies our first duty—to see that the stones of the future structure of a sound society are well and truly laid, in the strong cement of brotherly love and affection.

The New England Masonic Craftsman magazine is published monthly. It is devoted to the interests of Freemasonry, and the brotherhood of man. Entered as second-class matter October 5, 1905, at the Post-office at Boston, Massachusetts, under the Act of Congress of March 3, 1879. The subscription price in the United States is Two Dollars a year, elsewhere Three Dollars, payable in advance. Twenty-five cents a single copy. Address all letters to the New England Masonic Craftsman, 27 Beach Street, Boston, Massachusetts. For the news and advertising departments call HANcock 6690.

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## THE VALUE OF MILITARY LODGES

ALFRED H. MOORHOUSE

**A** QUESTION recently propounded for consideration to a symposium of Masonic editors was: "Are Military Lodges of Any Real Value?" which opens up a wide avenue for discussion hardly to be covered in any short survey.



Massachusetts Freemasonry in its beginnings discloses some colorful and interesting phases of Craft history and back in the early days of the republic, when it was not uncommon to find among the British regiments sent here to subdue the "rebellious colonists," Masonic lodges, capably functioning and observing, so far as the records have disclosed, a fine appreciation of the principles of Freemasonry and deserving of every consideration in their contribution to the general welfare of the Craft.

The same is true of the Maritime Provinces of Canada, particularly Nova Scotia and New Brunswick, where the records show that early interest was vastly stimulated by military lodges.

In the records of the Grand Lodge of Massachusetts are to be found instances of significant interest to students of Freemasonry, of the activities of military lodges here, although from the itinerant nature of the regiments' military activities it is not always easy to follow their divagations.

There is no doubt, however, that they played an important part in the early history of Freemasonry in America.

Of our own Civil War days there are instances of Masonic assistance rendered to natural enemies by brethren as individuals, but little is recorded of military lodges, as such.

The first World War likewise discloses no purely American military lodges, but the accession of a vast number of initiates in the United States was a marked feature of that campaign.

It is quite common practice among British regiments, especially those more or less permanently stationed in one country or another, particularly in India, to find duly constituted lodges. In this country, however, we have had little experience along that line and the question therefore as to their real nature or desirability is largely academic.



Granted a fairly permanent domicile or fixed membership of any military unit, there is doubtless merit to the plan of organizing military lodges within them, for assuredly lonely men in barracks or cantonments have much leisure when time hangs heavy, and a study of the Work and ritual can be of immeasurable value and interest. Strong ties have resulted from such associations. Ties which have often lasted throughout life.

This writer still recalls vividly his first close acquaintance with the Craft, through his contact with men of a cavalry regiment of which he was a member 42 years ago in South Africa. Men of that regiment 8000 miles from home, in a bleak and barren camp outside Capetown, with its accompanying discomforts and few amenities were singled out for special attention by local resident Masons. They were a greatly envied lot. Doubtless had there been a lodge in the regiment the hospitality would have been reciprocated for the men had the means and all the good will in the world to do so. It was this streak of Masonic light which prompted our own application for membership later on: "a favorable opinion conceived. . ."

The organizing of military lodges in the armed forces of this nation presents too many uncertain factors and complications to commend itself to the Craft generally. The shifting of men about; the difficulty of securing facilities for working the degrees and a variety of other objections will at once be apparent.

Military lodges, as such, are not therefore desirable, although every encouragement should be given to the military man who is a Mason to fraternize with his fellows who likewise belong. This work is being ably carried on by the Masonic Service Association.

In this connection much good work can be done through Grand Lodge and by encouragement and financial assistance particularly to the local lodge or lodges in the particular section where military or naval camps exist. No man in uniform should ever be permitted to say that he was a victim of neglect by his Masonic fraters. One of the proudest privileges the Craft has today is to show its patriotism by such interest.

On other pages of this and succeeding issues of THE CRAFTSMAN will be found a scholarly address made by Grand Master Clarence R. Martin of Indiana before the conference of Grand Masters in Washington, D. C., last February. The Craft are indebted to this distinguished brother for the vast amount of research he has done and the light he has thrown upon an unfamiliar subject.

## THE END OF APPEASEMENT

[Perhaps no single individual during the past half century has had so close a contact with Europe and European affairs, or so clear an insight into their ramified phases in times which bred the present catastrophe as had Robert Vansittart. His position as permanent secretary in the foreign office of Britain gave him opportunity to see at first hand the full picture, or as much of it as was humanly possible where so much in diplomacy and diplomatic procedure is devious and obscure, where words have all too often been used to obscure rather than reveal the truth. Hence a recent book by Lord Vansittart is an event of great importance, for now, with his retirement from public life, he can regale us with some particularly revealing history. The following review by a British writer gives but a glimpse of the volume—but some significant features of it.]—ED. CRAFTSMAN.

"All my life," writes Lord Vansittart, "political expression has been barred to me. After forty years of silence, broken only by rejected memoranda, I find the lawn of language thrown open. No one must therefore blame a young sexagenarian at large if he sometimes kicks up his heels on being turned out to grass." The colt—his declared age is quite deceptive—is certainly lively and spirited, and his heels throw up a good deal of well-directed turf. He is, indeed, the most promising new-comer to the political and literary field that the war has brought. "Lessons of My Life," which Lord Vansittart now publishes (Hutchinson, pp. 236, 9s. 6d.), is a brilliant tractate, aggressive but terrifically sincere, prescribed reading for all discussion on the peace. It whets the appetite for the calmer work of reflection to which the author must turn when he feels that the need for polemics has lessened.

In this book Lord Vansittart keeps pretty closely to his central thesis of how Germany should be treated if we are to win security for the world. The prescription itself is not half as outrageous as "Vansittartism" has often been represented to be:

Unilateral disarmament means a good deal more than relieving the world—and Germany—of the German Army, Navy, and Air Force, including civil aviation: it means the total and permanent suppression of all para-military organisations, no matter under what labels—such as Youth and Sport—they may masquerade. It means the abolition of over-industrialised Germany's war-potential and the ending of her dreams of economic hegemony. It means the remodelling of the German administration, bureaucracy and judiciary. It means the slow introduction of an entirely new spirit in the German schools and churches. In other words, unilateral disarmament must lead to re-education, in which the Allies must take their share without shirking. None of these essentials is possible without the prolonged and effective occupation of Germany by the united forces of the United Nations.

Other eminent persons have said as much and not been reviled. Lord Vansittart's offence has been his imputation of historical sin to Germany, his refusal to

allow the German people to escape responsibility along with their rulers for the aggressions of the last 75 years, and his rejection of faith in the existence of that "other Germany" which, once Hitler is out of way, will turn to sweetness and light. It is at least an arguable thesis, even if one does not share his passionate conviction.

But to many it must seem that Lord Vansittart does not always aim his blows in the wisest way. "There are two lots of people who must be beaten in this war: the Germans and the English pseudo-intellectuals." The latter is a term of abuse reserved for Left pacifists, Fabians unwisely attracted by the neat completeness of Nazi economic organization, confident blue-printers like Professor Carr. Annoying people, no doubt, but less potentially dangerous, as Lord Vansittart himself admits, then "Big Business," "the calculators of the Right, who think first of self-interest and only second of international security." This latter contingent, "now keeping rather quiet," deserves more of Lord Vansittart's attention, for its responsibility for appeasement was far greater than that of the maligned Left.

Lord Vansittart must sometime write a full history of appeasement. Here are sketch notes and asides on policy that show what a great book he could make—if he were allowed—of the tragedy of the inter-war years. His own prescience was remarkable; he does not draw here on those "rejected memoranda" but quotes the starker and more melancholy jottings of his diary, which from early 1933 onwards point the inevitable moral of Hitler and fix the dates of the German war with horrifying accuracy. The closest diplomatic study of the book is the reinterpretation of the events of 1935, the decisive year when Laval sold Abyssinia to Mussolini and Austria to Hitler and which closed with the repudiation of the Hoare-Laval agreement. Lord Vansittart's analysis raises as many questions as it answers, but it has some delightful incidental touches.

We had a parting lunch with Laval, a peculiarly gross feeder. My chief recollection of it is his prodigious consumption of a near-Stilton, composed, or decomposed, somewhere in France. It was cannibalism: the man was eating himself.

And again:

Laval revelled in being "smart." On one occasion he picked up his telephone at the Quai d'Orsay and beamed an offer to telephone direct to Mussolini. I begged him not to trouble, knowing that I would have heard only his end of rehearsed patter with a stooge in some closet of the Quai d'Orsay. The real telephoning to the real Benito was done after night-fall, or, more fittingly, *entre chien et loup*.

Why did Mussolini, the Germanophobe, put himself in Hitler's hands?

What rotted Mussolini's judgment—a thing very different from intelligence? . . . The answer, of course, must be that Mussolini was consumed by inordinate ambition. That however, is no answer. Why was it inordinate? Because all his desires were inordinate. He was all of a piece before he went to pieces. Yet he was far more naturally prehensile,

and of course far more cultured, than Hitler. He had even an embryonic sense of humor, which means a sense of proportion. There was not much, but it existed. Hitler had none of these things. Why, then, did Mussolini end as a figure of fun? The answer is briefly that ambition obliterates other qualities as convolvulus smothers a bush; and the roots of the parasite are as extensive as the tendrils. Moreover, there was another reason which requires another metaphor.

This metaphor is deliberately kept obscure; it involves Venus more than Mars.

Lord Vansittart's anecdotes are never idle and always point an argument, but we must forgive the detachment of one or two:

Lord Curzon and M. Poincare could not stand each other: one boomed, the other yapped. At the time of the Chanak crisis we arrived in Paris one night and began a conference at 10 p.m. The late hour soon frayed incompatible tempers, and the inevitable dog-fight began even more speedily than usual. At Poincare's opening gambit Curzon bridled—the only time that I have ever seen that verb. Poincare bit back:

## TRAVELING MILITARY LODGES—THEIR HISTORY

*A Talk before the Conference of Grand Masters in Washington, D.C.*

By GRAND MASTER CLARENCE R. MARTIN of Indiana

Prior to the time that I knew this topic was assigned to me for discussion I knew very little of the history or questions regarding traveling military lodges or the advisability of continuing the practice now, because the thought had not occurred to me, and it has probably not occurred to any of you, that there is now or will likely be in this war any real need for traveling military lodges.

However, I approached the subject with an open mind and, in the time available, studied the history and considered the present-day conditions. I trust that you will bear with me with the same open mind, so that in this part of the presentation of the program you will not permit your preconceived ideas of this subject to entirely sway your minds in the matter.

This investigation grew and grew, and I was fortunate in developing a large amount of material which had heretofore not appeared, in print, at least. Within the time allotted I can touch only the high points, but will append a bibliography so that if you are interested you may pursue the subject further when the proceedings are printed.

Much has been written and much remains to be dug out of the archives regarding this subject. Perhaps some Masonic historian who has the time and the inclination will sometime assemble all the American material upon it. In the course of my correspondence on the subject, at least two brethren have expressed this desire.

The subject is Traveling Military Lodges—Their History. Do present day conditions warrant a continuance of the practice?

"Lord Curzon, vous me riez au nez!" (French says "You are laughing at my nose" where English says "You are laughing in my face.") Hot and slow denial emerged from Curzon, and, turning to me, he snorted in a puzzled but penetrating undertone: "There's nothing funny about the fellow's nose."

I remember a comment appended by Lord Balfour to one of my early and eager memoranda: "To me the chief interest of this subject is the passion which it appears to excite in the breasts of otherwise honest men."

On the late Lord Balfour's seventy-fourth birthday I took him to play lawn tennis against the markers at Queen's Club, and on the way home I said to him: "You ought to be pleased to think that you are playing better at seventy-four than at sixty-four." He replied: "I know; but to play even as modestly as I do I've had to give up golf, and golf is a game that one can play when one is old." Life still seemed to him an unbroken white road.

"The history of Masonry, . . . shrouded in the golden haze of myth and legend, . . . has its own strong and material edifice, built foursquare to all the winds that blow, the foundations going down to the bedrock of human nature and its soaring towers pointing upward to God."—Haywood and Craig, History of Freemasonry, p. 37.

The workmen engaged in the year 515 B.C. in the erection of the Second Temple, under the leadership and direction of Zerubbabel, labored with the trowel in one hand and the sword in the other. According to Masonic tradition, these Jews, during the 70 years of the Babylonian captivity, preserved the institution of Freemasonry, and the Lodge which they are said to have taken with them into captivity and brought back on their long march from Babylon to Jerusalem, may have been the symbolic, if not the actual, forerunner of the Traveling Masonic Military Lodge.

Traveling Military Lodges have existed in the armies of most civilized nations for several centuries past, although there is no real proof of their existence until after the establishment of the Grand Lodge System, with its written records.

A select committee appointed by the Grand Lodge of Florida in 1862 to inquire into the Grand Master's right to establish military field lodges reported "that such practice was supported by ancient usage" and said: "Tradition informs us that Augustus Caesar, Grand Master of Rome, authorized Military Lodges in his Army."

The Grand Historian of Florida commenting on this statement says the word "tradition" was underscored, which to informed Masons means pure invention.



Unity Lodge (Provincial, Pennsylvania), in British Army.

Unity Lodge in his Britannic Majesty's 17th Regiment of Foot, originally chartered by the Grand Lodge of Scotland as No. 168 in 1771, arrived with the regiment at Boston on New Year's Day 1776, but being unable to land the regiment went to Nova Scotia and then to Long Island, where it took part in the battle on Aug. 27, 1776, and the occupation of New York and White Plains.

During the British occupation of Philadelphia in 1777 and 1778, when the 17th Foot was stationed there, the Provincial Grand Lodge of Pennsylvania "Ancients" (which apparently was under Tory control), issued its warrant to this lodge as Unity Lodge No. 18, to replace its Scottish warrant, which was lost at the battle of Princeton on January 3, 1777. (This warrant is now in the possession of Union Lodge No. 5, Middleton, Del.)

Again on July 15, 1779, the constitution and regalia of Unity Lodge was captured by the Americans. (Gould, the English historian, says: "In a skirmish between the 17th Foot and the American forces," while Sachse, the American historian, says "when the fort—at Stony Point—was stormed by the Americans under General Wayne and the 17th Foot were made prisoners of war and their baggage captured."—That was the occasion hereinafter referred to when the warrant was returned by General Parsons.

The regiment was exchanged, in 1780 it was stationed in Virginia, in 1781 it joined Cornwallis in the South and thence went to Yorktown for its final surrender. In the early part of 1783 it was stationed in New York. After peace it (and of course its Lodge) was removed to Nova Scotia and in 1786 to England.

The most famous of all the military lodges of the American Revolution was the American Union Lodge, organized at Roxbury, just outside Boston, Mass. It received a warrant signed by John Rowe, Grand Master, and by Colonel (afterwards General) Richard Gridley, Deputy Provincial Grand Master of Massachusetts (St. John's Provincial under the "Moderns") on February 15, 1776. (Its records were reprinted in 1859. The records of Freemasonry in the State of Connecticut.)

Its military unit, serving in the Connecticut Line (later in New York and New Jersey), was commanded by Colonel (afterwards General) Samuel H. Parsons. He was the founder and the treasurer of the Lodge—Col. Joel Clark was its first W.M., Parsons its second. It was almost cut to pieces in the Battle of Long Island, many of its officers and members being killed or taken prisoner (Aug. 1776), but a number of the Brethren survived and carried on.

While the regiment was on duty in New York in 1777 an application was made for confirmation of its warrant there. Sir John Johnson, Provincial Grand Master of New York, pending the war appointed Dr. Peter Middleton his deputy, and they, being in sympathy with England and its Grand Lodge, granted the warrant under the name "Military Union No. 1," but the lodge continued to use the name "American Union."

The principal officers of the Army and the General in command are frequently named as visitors in the records of this lodges.

At the St. John's Day celebration by American Union

Lodge, Dec. 27, 1779, at Morristown, N.J., then the headquarters of the Army, a committee was appointed from the Lodge in each Line, and the staff of the Army, to consider a proposal to elect a General Grand Master. This meeting was attended by 36 members of this lodge and 68 visitors. Three later meetings were held of the various lines and by various Grand Lodges.

It is understood that Washington was the choice for General Grand Master, but the exigencies of active warfare resulted in this movement never coming to fruition.

A large room or assembly hall for the Military Lodges was erected by General Gates at the headquarters of our northern forces under Washington near Newbury, N.Y., during the winter of 1782, and this lodge met there in June, 1783.

OHIO

The American Union Lodge No. 1 met last as an Army Lodge April 23, 1783. In 1790 when a colony from New England was established northwest of the Ohio, it was reopened at Marietta by Jonathan Hart, who was W.M. for a year and then joined the army of St. Clair and was killed at the battle of Ft. Recovery. Benjamin Tupper and Rufus Putnam were Wardens in 1790. Putnam was made a Mason in this lodge in 1779. He is known as the "Father of the Northwest"; at one time he was chief engineer of the American Army and he commanded a brigade under General Wayne in 1792.

This lodge united with others in forming the Grand Lodge of Ohio in 1808, of which General Rufus Putnam was the first Grand Master. It still retains the title American Union No. 1 of Ohio. (The present Grand Master of Ohio, Harry E. Schramm, is a member of this lodge.)

MORRISTOWN CONVENTION

At the memorable Masonic Convention held at Morristown, N.J., on February 7, 1780, the following representatives of Masonic military organizations were present:

Name	Masons of Military Line of	Representing Military Lodge
John Pierce, M.M.	Massachusetts Bay and Washington No. 10	.....
Jonathan Hart, M.M.	State of Connecticut and American Union	.....
Charles Graham, F.C.	State of New York	.....
John Sandford, M.M.	State of New Jersey	.....
George Tudor	State of Pennsylvania	.....
Otho Holland Williams, M.M., Secretary	State of Delaware	.....
Mordecai Gist, P.W.M., President	State of Maryland	.....
Prentice Brown, M.M.		St. John's Regimental
John Lawrence, P.W.M.	The Staff of the American Army	.....
Thomas Machin, M.M.	The Corps of Artillery	.....

Time will not permit my reviewing for you the history of the other Revolutionary lodges, but according to a custom here in Washington I will ask unanimous consent to insert them in the record of these proceedings.

St. John's Regimental Lodge was warranted by Grand Master Peter Middleton of the Old Provincial Grand Lodge of New York. It participated in St. Johns Day celebration at Morristown, N.J., Dec. 27, 1779. At the close of the war it located at Clarks Town and later be-

came St. John Lodge No. 18, Warwick, N.Y., and went out of existence in 1825.

Washington Lodge was instituted at West Point, by Grand Master Joseph Webb (Mass.) on November 11, 1779, under a warrant dated October 6, 1779. It served in the Massachusetts line. Its first Master was General John Patterson and the first Wardens were Colonels (afterwards Generals) Benjamin Tupper and John Groaton. (Some histories give the name of William Hull as Junior Warden.) One hundred and four members were initiated and it is said that in 1782 it had 250 members.

Lodge No. 19 was granted a military warrant on May 18, 1779 (Pennsylvania), in the First Pennsylvania Regiment of Artillery in the service of the United States, naming Colonel Thomas Proctor, W.M., Charles Young, Senior, and John Melbeck, Junior Warden.

Speaking of the lack of minutes of this lodge's proceedings, Roth (Masonry in the formation of our government), says:

"Correct minutes of the proceedings are not in existence and it is hardly reasonable to expect them. The meetings of a Masonic Lodge are held under the white banner of peaceful security—the rude blasts of war are not heard within those sacred precincts; and it was only the extraordinary circumstances existing during the Revolutionary period that induced the heroic Proctor and his patriotic brethren to spread their warrant and open their lodge amidst the smoke and fire of the battle field."

The lodge was with the expedition commanded by General Sullivan against the British and Indians in the Wyoming Valley in 1779.

The regiment joined the main body of the American Army in winter quarters at Morristown, N.J., and this lodge was one of the foremost in the meetings and conventions of military lodges there held Dec. 27, 1779, and Feb. 8, 1780, looking towards the Declaration of Independence of the Grand Lodge of England and of the establishment of a general supervising grand lodge of the United States with George Washington as its General Grand Master.

In 1782 the Lodge went with its regiment to Pittsburgh (and possibly to the Falls of the Ohio, near Louisville). It surrendered its charter in 1784 in accordance with a resolution of the Grand Lodge on Dec. 27, 1783.

Military Lodge No. 20. Warranted in the North Carolina line in 1779 by the Grand Lodge of Pennsylvania, perhaps on Oct. 4, 1779, but never made any returns. In 1780, when they were ordered into South Carolina, it is reported that their warrant was lost or captured by the British. It is also reported that it was recovered and became the warrant of the North Fork Lodge No. 20, located on the Holston River in the State of Franklin, near what is now Kingsport, Tenn.

Army Lodge No. 27 (Pennsylvania) was warranted in the Maryland line on April 2, 1780. General Mordecai Gist was its first W. Master. Wardens were Colonel (later General) Otho Williams and Major Archibald Anderson.

At the battle of Camden, Aug. 16, 1780, its warrant and other property were captured by the British and not recovered by General Gist until after the evacua-

tion of Charleston, Dec. 14, 1782. He retained possession of it and in 1786 renewed it, still as Lodge No. 27 at Charlestown, N.C., making the fifth lodge of the "Ancients" there.

General Gist, as hereinbefore noted, was president of the convention of Masons from the Military Lines of Morristown, N.J., and later became the Grand Master of South Carolina.

Lodge No. 28 was warranted by the Grand Lodge of Pennsylvania to brethren serving in the Pennsylvania line but history is uncertain as to what became of it—whether the revolt of the poorly paid and ill-clad soldiers of that line at Morristown on Jan. 1, 1781, or the shifting of officers or losing the records in battle, never has been determined.

Pennsylvania Union Lodge No. 29 (Pennsylvania), in the Pennsylvania line, was warranted on July 27, 1780. Major James Moore, W.M., John Rogers, Surgeon, S.W., and John Pratt, Surgeon, J.W. Records are in existence of its meeting in Philadelphia, Feb. 6, 1781. Following the surrender of Cornwallis the Pennsylvania troops were separated and scattered—some going South and some to Maryland. No meetings were held for the next ten years, the officers giving their excuses to the Grand Lodge. All Pennsylvania warrants were recalled Dec. 27, 1783.

There are conflicting accounts of the organization or reorganization of this Lodge No. 29 or a second Lodge No. 29 in 1782, by its members residing at Cambridge, Dorchester Co., Pennsylvania, or at Dorchester, Maryland. The second lodge participated in the attempt to form the Grand Lodge of Maryland 1783-1787, and finally became No. 5 on the Maryland roll, going out of existence in 1792.

Hiram's Delaware Regimental Lodge, or Lodge No. 30, Pennsylvania, was organized by regimental warrant to Delaware troops, early in 1780. Campaigns in that year in the South, Carolinas and Georgia soon followed. These brethren in the Battle of Camden, a victory for the British, lost their Masonic equipment.

Lodge No. 36 (Pennsylvania), in the New Jersey Brigade, was warranted on Sept. 2, 1782. This warrant is believed to be the only original Revolutionary military lodge warrant still in existence. It was surrendered Dec. 20, 1784, and is now in the archives of the Pennsylvania Grand Lodge.

It limited the meetings of the "new traveling lodge . . . to be held in the respective Cantonments of the aforesaid New Jersey Brigade and not elsewhere," and the Grand Lodge did "strictly enjoin and require that no citizens be initiated under said . . . warrant . . . while in the vicinity of any Lodge of Ancient Free Masons within the U. S. of A., excepted only when special dispensations shall be granted for the purpose."

The cost of this warrant was 6 pounds 10 shillings, as shown by its receipt in the Grand Lodge minutes of June 16, 1784.

The record of another New Jersey Military Lodge is recorded in the minutes of the Provincial Grand Lodge of New York, Feb. 3, 1783. It was organized by nine Loyalist or Tory officers of the 3rd N. J. Vols., then stationed in N. Y. The Grand Lodge of New York was then under Tory control. It was chartered Dec. 5, 1782. On Feb. 3, 1783, it assumed the name of St. George





# ENGLISH FOR THE AMERICANS

By G. J. RENIER, in the *Manchester Guardian*

Internationally minded people tend to frown upon references to national character. They prefer to think of mankind in the bulk and to ignore differences which they deem slight and in any case irrelevant. "Very amusing," said the reviewer of one of the legion of books on English character published in the nineteen-twenties and nineteen-thirties. "But are not all these distinctions between French, British, and German a little vieux jeu?" The attitude of certain schools of advanced nationalism is not dissimilar. Flemish nationalists of the period between the two wars, and such few nationalists as could be discovered in Holland, used to say that specific national characteristics did not exist: people, they said, spoke different languages and this was what made them belong to different national groups. These nationalists were, of course, in the unenviable necessity of having to make the world and themselves believe that Flemings and Dutchmen could easily be joined in a common Netherlandish State merely on the ground of their common language. The Nazi, who distinguishes only between Germans, superior because of the alleged purity of their blood and the greater strength of their arms, and the rest of mankind, almost qualifies for membership of this Society for the Denial of the Obvious.

Professor D. W. Brogan, the latest recruit to the ranks of writers on England, reveals himself an unashamed believer in thoroughgoing national differentiation. But he makes a curious, though luckily purely formal, distinction. In his book "The English People, Impressions and Observations" (Hamish Hamilton, 10s. 6d.) he quotes Professor Laski's view that national character is a constant, while national behavior is "the expression of impulses conditioned by historical circumstances." He adds however, that he sees no distinctive meaning in the term "national character," and says that character is behavior. Of course it is. Let us by all means agree, therefore, never again to use the expression "national character," and to write exclusively about "national behavior," provided we know that by the new term we mean precisely what we meant when we used the old. For thinking is an unusual pursuit in men, and when they think their thoughts are few and hardly ever novel. Put into a pool, their collective ideas would not go round at the rate of one per head. Unless, therefore, we practise silence, a mode of existence as alien to us as is thinking, we shall be compelled to think the same thoughts over and over again. To change the names we give to our concepts will at least introduce variety into the process.

Whether the Englishness of the English is character or whether it is behavior, it is undoubtedly subject to the universal law of change. If we like the change we call it evolution or even progress. But the change is as little to be denied as the fact that there is a difference between an Englishman and one who does not share the privilege of being English. The Englishman of today is not the Englishman of Shakespeare, though it is quite possible to trace the gradual modification in all its details. But in tracing the change the careful student

of history is bound to discover a fact of paramount importance. The change has not always run an even course, nor has the course always been straight.

About 1830 England was emerging from a very slow but very profound economic transformation to which historians have given the paradoxical name of Industrial Revolution. The new rich who had been thrown up by this transformation clearly intended, if not to dispute the mastery of England with those who owed their wealth to land, at any rate to share it with them. With great deliberation and in no haphazard way the recognized custodians of the traditions of England, the Anglican teachers of the young, set about the task of assimilating the sons of the new masters to those of the old and of shaping them after a common pattern. The attempt was partly successful. It did achieve the homogeneity of the enlarged class of masters. The pattern, however that of the gentleman who was to be "manly, Christian, and enlightened," failed to materialize. It was Utopian and too rich in inherent contradictions.

Instead there arose a new model, the Englishman who sits on his temperament till it is crushed as flat as a pancake. Moreover, the Samurai who was the product of the reformed public schools remained a distinctive specimen for a brief period only. We know that inequality is deeply ingrained in the English national character. But, though collectively accepted, it has never become the norm of the individual, who tries for ever to rise to the level of his betters. Hence what Lytton called, more than a century ago, "The spirit of vying." The systematic murder of temperaments became a favorite pastime for all Englishmen above the ranks of the proletariat. It affected even the odd little German soul of Queen Victoria, who kept her genuine self for the pages of her diary and for the ear of Disraeli. It crept like a rash over the body of England. Most of the body is cured, and at present only the lowest levels of the lower middle class are affected. The proletariat, we may take it, has remained immune.

Such was the humorlessly conceived and carefully worked-out central thesis of a book about the English which I wrote some twelve years ago. In my desire to find readers among the English to whom the book was addressed I clothed my thesis in irony and paradox, gave the book a catchpenny title, and relied on that clever illustrator Mendoza to do the rest. Professor Brogan has made me very happy by adopting my thesis in his erudite and intelligent book. He pays me the generous tribute of saying that parts of his work "owe what merits they may have" to my book. This is friendly exaggeration, the only exaggeration, let me add, which I have found in this strikingly objective study. The only common ground between Brogan's "The English People" and my "The English: Are They Human?" is that a serious study of the available data has compelled him to reach the conclusions I was obliged to draw many years ago.

Professor Brogan's book is, in my opinion, by far the soundest study of the English people produced during

the last three decades. It is, moreover, a valuable contribution to political philosophy. I have only one criticism to make. The book is addressed to American readers, but it takes for granted a considerable famili-

arity with English affairs. Only those will understand all the references and allusions with which it abounds whose knowledge of the English is already such that they must love them.



## ROYAL DUKEDOMS

The extinction of the Dukedom of Connaught by the death of the second Duke, son of the Grand Master of England so many years, calls attention to the remarkable fate of peerages conferred on the younger sons of Sovereigns. From the fourteenth century onwards almost every one of the many younger sons of the reigning kings and queens of Britain has been made a duke, yet there is not one member of the House of Lords who is descended from any of the royal dukes created before this century. The three ways by which the titles have become extinct are (1) failure of heirs; (2) merging in the Crown, as when the Duke of Lancaster became Henry IV, the Duke of York became Edward IV, and when a later Duke of York became the present King; (3) forfeiture, as when in 1919 the German princes, Dukes of Cumberland and Albany, were removed from the Roll of Peers as aliens.

Bastard royal dukedoms have lasted longer than legitimate ones, and there are several titles still extant conferred by Charles II on the children of his mistresses.

## SILVER STAR AWARDS IN AFRICA

For gallantry in action in North Africa, Lt. Col. Charles P. Summerall, Jr., of Phoebus, Va., was recently awarded the Silver Star. He is the son of General Charles P. Summerall, retired, former Chief of Staff, now head of The Citadel, the military college in Charleston, S. C., and also Grand Treasurer General of the Supreme Council, 33°, Southern Jurisdiction.

Lieutenant Colonel Summerall headed a field artillery battalion in a combat command which was being forced back by the enemy. The citation said that "with complete disregard for his own welfare," he remained forward with his guns, and covered the retirement of his troops and others, he being subjected all the time to heavy gunfire from both ground and air.

Recently Brig. Gen. Theodore Roosevelt and Capt. Quentin Roosevelt, son and grandson of the late President, were awarded the Oak Leaf Cluster and the Silver Star, respectively, for heroic action

in the North African area. The latter was wounded in February.

## MOROCCO

Masonic Lodges in Morocco, which had been suppressed by the Vichy government of France, have been reopened since the occupation of North Africa by United Nations' troops, according to word received by the *Masonic Tribune* of Seattle, Wash. Most of these lodges were under the jurisdiction of the Grand Orient of France, which is not recognized as a true Masonic Body by the English-speaking Grand Lodges, yet Masons everywhere are interested and encouraged to learn that the Craft in Morocco is again free to operate without restriction.

## VETERAN

Lewis Nelson Kentner, called the oldest Mason in Kansas, died recently at the age of 104 years. He became a Mason at the age of twenty-one in Turin, N. Y., and would soon have received a 75-year pin for his Masonic record.

## MAGNA CARTA DAY, JUNE 15TH

The Constitution of the United States and our American way of life stem from the Magna Carta, a charter of administrative reform sealed by King John of England and his barons, June 15, 1215. The annual recognition, by English-speaking nations, of June 15th as Interdependence Day has been promoted since 1907 by the International Magna Carta Day Association, Inc., founded by J. W. Hamilton, Executive Secretary, whose address is 200 Sylvania Avenue, Charlotte, N. C.

Churches, schools, the press and radio will observe the anniversary this year in the United States, and not only the British Empire but many other nations doubtless will have reason to greet the anniversary because of the titanic world struggle to preserve the principles as set forth in the Magna Carta regarding freedom from oppression.

Excessive levies, chiefly, inspired the calling for such a charter, but many reforms are set forth therein, including the provision for trial by a jury of one's peers. The barons had a hard time getting King John to agree to their forty-

nine articles, and even after the seal was set at Runnymede on the Thames, the charter almost became a mere scrap of sheepskin and nothing more, because the will of King John and that of his barons clashed and the document was annulled by the Pope for the king's sake, but John died shortly thereafter. The charter was reissued several times in subsequent years with some changes. In 1217, the rulings on forests were put in a separate document, hence the first charter came to be called Magna Carta to distinguish it from the forest charter.

There are four of the original 25 copies in existence, two were in the British Museum and two in the cathedral churches at Salisbury and Lincoln. The copy at Lincoln, the most perfect one, was brought to the United States for the World's Fair in New York, and it has remained on this side of the ocean. All were written in Latin with unfading ink. Not long ago the meadow and race course of Runnymede were about to be sold to the highest bidder, but Lady Fairhaven, the former Clara Rogers, an American girl, bought the field and presented it to the British people as a memorial to her husband.

## SPAIN STILL TRYING MASONS?

A Berlin broadcast in English to North America, on April 14th, was picked up by a friend of the Supreme Council, and it was to the effect that a special judge, who will deal only with Freemasons, had arrived in Barcelona, and that the first hearings of suspected persons had already begun.

This seems a bit strange because it is believed that all of the Masons in Spain who were able to escape had left Spain and those remaining were either in concentration camps or prisons, or had been put to death. It seems rather late to be trying Masons when they have practically been exterminated in that country. However, the enmity of the Church against Freemasonry in Spain is so great that it is probable that many were tortured or punished because someone had charged them with being Freemasons when such was not the case.

It is very probable that everyone who fought on the side of the republic, which







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